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—worlds on worlds running wild and stampeding space with their meaningless fury. Inventing a vast string called gravity, he gave one end of it an intellectual toss into infinity, linked all systems together, and then, bringing end to end, he tied a knot in his invisible string relating the whole" (p. 177).

This is surely bold and graphic. The diction is fertile in surprises. We note: "he greatness man" (p. 9); "Christ's life-ladened words" (p. 13); "men and women who are good-samaritanizing all about us" (p. 28); "the etheric tides" (p. 44); "before the angels waked their golden gospelings between the plains of Bethlehem and heaven's star-hung dome" (p. 46); "The man who goes through the world *himselfing*" (p. 66); "your soul . . . vined in with God" (p. 19); "the purity and luculence of Davidson's motives" (p. 88); "immortal ichors" (p. 137); "temperamentally a snobocrat" (p. 169); "the unlanguaged flow of life" (p. 172); "the dawn-women at the tomb" (p. 193); "anodynéd by a theory" (p. 195). Poetry is extensively quoted; we note 34 instances in 12 sermons—almost 3 to a discourse. It is excellent and appropriate; but too much. There is an occasional anti-climax. After describing "Paul the magnificent" (p. 149), we are told that "Paul the Christian-winged immortal had already moved into his new home, a million fold more splendid than Nero's Golden House, and he began at once, I have no doubt, to help God and Christ and men and angels shine up heaven for you and me!" There's a thud! Paul with his Putz-pomade and apron with the little angels shining brasses is a tumble indeed! But Dr. Shannon seldom slips, and the dozen sermons which he prints here are of a sort to set men thinking and help them to nobler living.

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**The Redemption of the South End: A Study in City Evangelization.** By E. C. E. Dorion. New York: Abingdon Press, 1915. Pp. 124. \$1.00 net.

This is a number in the "Constructive Church" series. Its purpose is to give a report of the part played by Morgan Memorial in the South End of Boston among the redemptive forces at work in this needy neighborhood. The author has the newspaper instinct; he reports with enthusiasm, his story is vivid and interesting. The value of the book is twofold: to inform a reader as to what can be done by an evangelical church in a community where "about 3 per cent of the people are of Anglo-Saxon origin, and not more than 5 per cent are Protestant"; and to inspire those who shall attempt similar undertakings in our American cities. The easy narrative accomplishes the first purpose. The second is well served by the definition of general principles underlying the work of the Memorial: for example, its

religious character (p. 24), its insistence upon human values rather than "cases" (p. 67), and its wholesome endeavors to promote industrial efficiency and temperate living. The title is a little too ambitious, for the redemption of the South End is yet to be attained. The book is of value to all who are interested in the church engaged in community service.

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**The Endless Quest.** By Alexander Connell. London: Hodder & Stoughton., 1914. Pp. viii+312. \$1.50 net.

Twenty-four sermons by the minister of Sefton Park Presbyterian Church, Liverpool. The initial sermon gives the title to the volume and furnishes a subject somewhat vaguely followed as a principle of arrangement for the discourses that follow. The titles are interesting: for example, "The Difficulties of Unbelief," "The Problem of Religious Concentration," "Illusion and Reality," "The Imminent Unfolding." The sermons impress us as of uneven quality. We question the exegesis of the parable of the Unjust Judge (p. 7). Rather than suggesting that "there is virtue in sheer perseverance, in stubborn importunity, in the resolve never to take 'no' for an answer, in the petition that haunts God's presence and storms His mercy seat," is it not rather an argument a fortiori, with the contrary elements to be supplied? Then, as Plummer says, it means, "If an unjust judge would yield to the importunity of an unknown widow, who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of His own elect, who cry to Him day and night." In the third group, "Recovered Certainties," the preacher lays hold more firmly of the real "message" in his subject and preaches with power. If our criticism of the first half of the book may be cast in the author's own words we would quote this judgment: "The longer some of us preach the gospel, the more are we haunted by the fear that often we have been content to exhibit to our people the gyrations of the religious mind moving in a religious atmosphere, instead of summoning them with authentic voice to behold the unveiling of that redemptive power which has always been resident in the eternal Christ for the world's increasing need" (p. 199). It is just this uncertainty or "gyration" in the presence of a commanding and positive message which we feel in the earlier part of the volume. It is interesting to speculate on the deeper meanings of Christian truth, to discover and restate in terse or picturesque language new aspects of the gospel; but we still must keep the sermon to its primal purpose as a message, certain, clear, and passionate, which shall win the decision of men to a new spiritual life. We were not conscious in reading them that the majority of these sermons did this business.